

# BOSTON RECORDER

## And Religious Telegraph.

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### RELIGIOUS.

For the Boston Recorder.  
Letter of the Rev. John Hartley, of the (English) Church Missionary Society, to Rev. Mr. Brewer.  
ARGOS, MAY 29, 1828.

MY DEAR FRIEND,—You were kind enough to request communications from me, during your visit to your native country. I shall probably meet with some difficulty in sending this to America, but still I shall write, in the hope that it may find you. I wish I could impart any information which would interest you, but I fear I shall disappoint you in this respect. No material change has taken place since you left Greece. The same hopes and the same fears still present themselves. I have made the journey to the Morea, which I had intended, and it has not been without interest, perhaps not without utility. In some places I was admitted to the pulpits, e.g. in Hydra, Kastri, Karidena, Zakoua, Livari, Megaspelin and Lendi. This privilege is, however, I fear, more the result of the unsettled state of ecclesiastical affairs among the Greeks, than the effect of any firm principle or acknowledged right. While I had Scriptures, I had a good sale for them, but unfortunately my stock was soon exhausted, nor have I yet had it replenished. Some thousands also of the Malta publications have been either sold or distributed. Thus, my friend, the means are in some slight degree, may I say, more extended than when you left. And now, what are to be our future proceedings? I feel it to be almost unnecessary, and perhaps audacious to offer any remarks on this subject, as you have been on the spot, and know from personal observation the state of things. Your Christian humility will, however, gladly afford me a hearing. As I perceive, then, that most of the Societies, which have Missions in the Mediterranean, have an eye on Greece, it appears to me advisable, that for the first year, they send each of them only one missionary, or two at most to this country.

These may post themselves in various directions so as to act most advantageously, and I should hope that their work would not be impeded. After the year has expired, every missionary will feel himself competent to advise his Society, as to the propriety of increasing the number of missionaries or of sending a spot more eligible, as a missionary station. You will perceive that this plan is dictated by the fear, lest the rush of many combatants into the field, might lead to results similar to those which befell the Bible Society in Russia.

Syria, July 2, 1828.  
A month has elapsed since I began my letter. Having happily escaped from the plague, and the troubles and quarantines of the Morea, I resume it in Syria. Dr. Korek is laboring most faithfully at the useful school, which owes its existence to your exertions. I am sorry to say that great coldness is manifested by the principal inhabitants here, in regard to the new school-house. (It is not yet finished, and whether Nicholas (the Greek master) will ever be firmly established in it, appears to me questionable. I would, however, strongly urge, that either yourself or any other missionary designed for Greece, come speedily to Syria, in order to lead that aid and superintendence to the institution, which circumstances demand. It appears to me that your Society should not shrink from expense in regard to this school, as it opens such a field for permanent and useful service, as has not yet been presented elsewhere in Greece. I do not find in Greece a spot more eligible, as a missionary station than Syria. Its large population, its central situation, its being a little removed from the seat of government, and above all, its school, already in your hands—these and many more are its recommendations. Dr. Korek will not in all probability be able to stay here much longer. His health calls for a change; and Nicholas can scarcely go on well without a superintendent. Hence, come over and help Syria.

What are the designs of Providence in regard to Turkey, are as yet uncertain. You will probably have heard of the Russian successes in the Danube. We may hope that things will not at least be worse than formerly. In that case, there is much ground open for missionary societies. I would strongly recommend that some missionary or missionaries be sent expressly to the Armenians. They might commence operations at Constantinople and fix themselves at Tocat, or in other parts of the interior, as far as practicable. I think that the Armenians would embrace the truth sooner than any other Christian community in the east. Salonica and Adrianople, are two important posts which are not yet occupied. The English consuls in both these places, display very friendly dispositions, and would, I conceive, manifest similar friendship to that existing in Mr. Abbott at Beyroot, towards the missionaries.

I wish much that some Missionary Society would have compassion on the States of Barbary. Independently of the native Mussulmans, there is in Algiers, Tunis and Tripoli, such an immense conflux of Greeks, Italians, Maltese, French, &c. &c. that I conceive much good might be expected from operating upon them. Take my hints in good part and may they lead to some useful result.

My mind follows you to America, and endeavors to represent to itself that rich enjoyment and that great spiritual advantage, which you will derive from the society of your Christian friends. I should count myself happy were it given me to partake of those revivals, of which I so frequently read in your journals. Amidst the various difficulties and dangers, to which a missionary is exposed, the worst, doubtless, is the gradual decay of spiritual ardor into which his solitude and other circumstances often betray him. I wish I could say, that I had not myself suffered in this manner. I trust however, that according to the expression of the old divines, I still hold by the hem of Christ's garment. Amidst all the confusion, tyranny, darkness and violence of so many other countries, I often contemplate the condition of the United States of America, with sincere gratitude to God. Notwithstanding all your defects, God has certainly set you as a city on a hill. Your institutions, both political and religious, are an example to the world. Your privileges are such, as perhaps, no other nation ever before possessed. My prayer to God then for America, is, that her citizens may not disgrace and forfeit the favors which they have received, by national pride, and hostile dispositions towards other countries; but that they may be eager to impart to every individual of the family of man, the same advantages which they enjoy, and that their private and collective character may be adorned by whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, and whatever things are of good report. (Phil. iv. 8.)

Present my best respects to the members of your Committee, whom I honor for their works' sake, though I have not the favor to know them personally. My most affectionate remembrance to my dear Mr. King. And now, my dear sir, I am, as the Greeks say, and believe me Yours very sincerely,  
JOHN HARTLEY.

P. S. I do not mean to say that immediately missionaries could be sent to Tokat, Adrianople, &c. It will be probably necessary to witness the end of the struggle first.

Note.—Letters a month later from Dr. Korek, speak of the arrival of Mr. King, and the departure of Mr. Hartley to preach in English and Greek at Smyrna, during the absence of the English chaplain. They mention also that the sale of the Scriptures and Tracts is going on well, and that within a fortnight they had occupied the new school house, which was capable of containing 200 boys and 100 girls, and that already 200 pupils had been selected and were pursuing their studies with the utmost diligence. Dr. Korek and Mr. King are the only missionaries at present in Greece.

### JUSTICE TO THE DEAD.

In a number of cases, when evangelical men have been ordained as pastors of evangelical churches, by councils composed of evangelical ministers and Unitarians, they have been urged in some part of the exercises to exchange pulpits indiscriminately with neighboring ministers; altho' it is known that some of these ministers are open, avowed Unitarians. And as a reason for such exchanges, these young men have been told that their predecessors exchanged indiscriminately with neighboring ministers; and if they should not, they would depart from the good old way; just as if their predecessors exchanged with open avowed Unitarians. But this, Messrs. Editors, was not the case. They did perhaps exchange generally with neighboring ministers; but then those ministers were not open avowed Unitarians. And to appeal to their example as sanctioning the practice of exchanging with Unitarians, and thus declaring by their actions that they believed them to be ministers of Christ, who preach substantially the gospel of Christ, is great injustice to their characters. In proof of it, I wish to mention the following fact, concerning one of those men whose example has been appealed to as sanctioning indiscriminate exchanges with neighboring ministers, when some of those ministers are known to be Unitarians. This man after going reading a production of the Holis Professor of Divinity at Cambridge, exhibiting the views of Unitarians, rose from his seat, and with strange emotion said, What! has Cambridge come to this? If so, it is ruined. Good men will soon send their sons to the suburbs of hell for an education, as to send them to such a place.

Now shall the example of this man be appealed to, and urged upon his successors as a reason why they should exchange with open avowed Unitarians, and thus by their actions declare that they believe Unitarians to be ministers of Christ, whom the Holy Ghost hath made overseers of the churches which the Saviour has bought with his blood; and who fed those churches by preaching the same doctrines the apostles preached. When that very man thought that the embracing and teaching of Unitarianism had ruined one of the noblest institutions in the world; and made as unfit a place for the education of good men, as are the suburbs of hell? No, Messrs. Editors, if any persons at this day, wish young ministers to exchange with open avowed Unitarians, let them not appeal to the Fathers of the American churches as sanctioning the practice. Let them come out openly, and urge these young men to do a thing which their predecessors from the first settlement of this country did not do: which has not been generally done, by Evangelical ministers of any Evangelical denomination in Christendom; and let them speak out, and declare that for Evangelical ministers to exchange pulpits with open avowed Unitarians, is not the old way, but an innovation. These young men will then know what course to take—whether to take the old way of not exchanging with open avowed Unitarians; and thus not declare that they believe them to be ministers of Christ who preach substantially the gospel of Christ; or to exchange with them, and thus declare that they do believe them to be ministers who preach substantially the gospel of Christ.

The man who exchanges with a Unitarian, declares by actions (the most expressive language in the world) to his people, This man whom I introduce into this pulpit I view as a minister of the Lord Jesus Christ, who preaches the gospel substantially as myself preach; and as you must embrace it in order to be saved. But no Evangelical minister believes this. Of course he cannot consistently with his belief, his preaching, or the Bible, by actions allow it. And he felt as Paul felt he will not do it. But he will say, we are unto me by actions, as well as in words, I preach not the Gospel.

From the N. Y. Observer.

### TRACTS IN NEW-YORK CITY.

A mate of a vessel was asked by one of the distributors, if he had known of any good resulting from the perusal of Tracts. "Oh yes," he replied, "I have sold out of this port for the last fifteen years, and long was the time that I never thought of reading or going to church, and the same was true of most of our sailors. But now I go to the Bethel meeting, and many of my acquaintances go with me. It is at the Bethel meetings that I see mates and sailors do what I am unable to do, pray and sing."

Another distributor, after remarking on the very manifest improvement which has taken place in one part of his district, and the extraordinary readiness with which Tracts are received, says, "It grieves us to see the great increase of Sabbath-breaking in another part, viz. at the foot of Murray and Warren-streets. Tow-boats from Hyde Park, and steam-boats from Poughkeepsie, arrive there on the Sabbath, laden with produce and articles of traffic, and immediately their cargoes are unlawfully exposed for sale. To this resort the butcher is attracted with his train of apprentices, and the whole scene appears more like some great market day, than the rest of the Sabbath. Amid all this confusion, here and there an individual is willing to receive our Tracts."

Some time since, a distributor supplied a vessel bound to a foreign port, & remarked to the Captain, that after his return he should like to hear how the Tracts had been disposed of. The vessel has recently arrived in port, and the following is an extract of a letter received from the Captain, dated On board ship—From St. Petersburg, Oct. 11, 1828.

They (the Tracts) were first given to the crew, who, I believe, read or heard them read; and when we arrived off the Orkney Islands, were boarded by some fishermen who came from the Fair Isle, where they resided, in boats, to barter their fish and other things for such articles as we had. And to my great surprise, they inquired for religious

Tracts; for which they offered any thing they had, in return;—and when we gave them all we had to spare, it seemed their hearts would almost overflow with gratitude. They told us they had no settled ministry, but that two ministers of the Gospel had visited them, and much good seemed to have been done. There was a great awakening among them, and many were asking what they should do to be saved. In fact, sir, I think your Tracts have been put into nearly as useful hands; and that your labor has not been in vain in the Lord. May God add his blessing to all the means that are used for the conversion of sinners.

### MINISTERS' SONS.

It is often made a question, why the sons of ministers of the gospel are so often prodigals? This question, like many others, assumes a fact, and then demands a solution; but like many other questions, it will be best answered with another question, and that is, *Is it so?* For ourselves we are disposed to doubt the assumed fact, and to regard as an assumption, as well as a fallacy, the notion, that the sons of ministers are more likely to believe, rather than a thing of truth. That great and good men have often been afflicted with degenerate sons, we readily admit.

"The wise and valiant Chabrias grew miserable by the folly of his son Ctephus; and the reputation of brave Germanicus began to be ashamed, when the base Caligula entered upon the scene of dishonorable crime. Commodus, the wanton and feminine son of wise Antoninus, gave a check to the great name of his father; and when the son of *Hartianus Corbicus* was profligate, and the heir of *Q. Fabius Maximus* was disinherited by the sentence of the city praetor, as being unworthy to enter into the fields of his glorious father; and young *Scipio*, the son of *Africanus*, was a fool and a prodigal, posterity did weep afresh over the monuments of their brave progenitors, and found, that infelicity can pursue a man, and overtake him in his grave."

This is a great calamity when it falls upon innocent persons; and that *Moses* died upon *Mount Nebo*, in the sight of *Canaan*, was no great evil, as that his sons *Eliab* and *Gersom*, were unworthy to succeed him; but that *priesthood* was devolved to his brother, and the *prince*, *Abiathar*, and to *Sonnet*, that his sons proved corrupt, and were excommunicated for their unworthiness, was an alay to his honor and his joy, and such as preclaims to all the world, that the measures of our felicity are not to be taken by the lines of our own persons, but of our own relations too; and he that is cursed in his children, cannot be reared among the fortunate.

One reason for the prevailing belief that the children of ministers usually turn out bad, is this; the instances of defection and corruption stand out to universal observation, and are hardly ever forgotten, whilst the cases of a contrary character are seldom noticed. How many a son of ministers may every where be found, who have succeeded their fathers as heralds in the noble career of virtue and religion? How many have lived to see the greatest portion of their families, zealously engaged in the profession and exemplification of the faith that they preached? Many instances of this kind are within our own knowledge, which we could enumerate, did not decency to the living forbid. We are therefore of opinion, that the common sentiment on this subject, needs some modification, and that the good should at least be remembered with the bad.

It should also be remembered that the lustre of eminent men renders more visible the faults of their descendants. The light which attends their path brings into view all the minor objects that surround them, and the observation of the world is therefore directed towards those who occupy the interior relations. Amid a glare so noxious, it is not wonderful that obliquities which in others would escape notice, should appear in a magnitude more offensive, inasmuch as they are more apparent. Nor is this all that should be taken into the account. When it once comes to be believed that the sons of the clergy are degenerate, and unworthy of the faith of their fathers, and this opinion is divulged freely in all companies, it may admit of a question whether this confident prediction of the mischief may not at its ultimate development. A thoughtless and malignant prophecy, often suggests the evil which is foretold, and thus expedites its consummation.—*Col. Star.*

### MOTHERS AND SCHOOLMASTERS.

We copied a few days since, an extract, relating to the character and pursuits of the Rev. D. H. Barnes, from a Report prepared on behalf of the New York High School, by G. C. Verplanck, the President of the Board. Annexed is another extract from the same document—"an eloquent tribute to the worth of the Schoolmaster."

It has been to me a source of pleasure, though a melancholy one, that in rendering this public tribute to the work of our departed friend, the respectable and devoted bodies, one of them at least devoted and efficient in the cause of education, and the other comprising so many names eminent for philanthropy and learning have met to do honor to the memory of a Schoolmaster.

There are prouder themes for the eulogist than this. The praise of the statesman, the warrior or the orator, furnish more splendid topics for ambitious eloquence; but no theme can be more rich in desert, or more fruitful in public advantage.

The enlightened liberality of many of our state governments [amongst which we may claim a proud distinction for our own] has been extending the common school system over their whole population, and brought elementary education to the door of every family. In this state, it appears from the annual reports of the Secretary of State, there are besides the fifty incorporated academies and numerous private schools, between eight and nine thousand school districts, in each of which instruction is regularly given. These contained last year 441,850 taught in the single state of New York, to which may be added nine or ten thousand more in the higher seminaries of learning, exclusive of the colleges.

Of what incalculable influence then for good or evil, upon the dearest interests of society, must be the character of the teachers, and the consequent respectability of the individuals who compose it!

At the recent general election of this state, the vote of 276,000 were taken. In thirty years the great majority of these will have passed away. Their rights will be exercised and the duties assumed by those very children whose minds are now open to receive the earliest and most durable impressions for the ten thousand schoolmasters of this state. What else is there in the whole of our social system so extensive and powerful an operation on the nation's character? There is one other influence more powerful, and but one. It is that of the Morning. The forms of a free government, the provisions of wise legislation, the schemes of the statesman, the sacrifices of the patriot, are as nothing compared with these. If the future citizens of our republic are to be worthy of their rich inheritance, they must be made so by the influence of their teachers.

They must be made so principally through the virtue and intelligence of their mothers. It is in that school of maternal tenderness that the kind affections must be first aroused and made habitual—the early sentiments of piety awakened and rightly directed—the sense of duty and moral responsibility unfolded and enlightened. But next in rank and efficacy to that pure and holy source of moral influence, is that of the schoolmaster. It is powerful already. What would it be, if in every one of these school districts which we now count, by annually increasing thousands, there were to be found one teacher well informed without pedantry, religious without bigotry or fanaticism, proud and fond of his profession, and honored in the discharge of its duties? How wide would be the intellectual, the moral influence of such a body of men.

Many such we have amongst us. But to raise up a body of such men and their calling must be cherished and honored.

The schoolmaster's occupation is laborious and ungrateful; its rewards are scanty and precarious. He may indeed be animated by the consciousness of doing good, that best of all consolations—that noblest of all motives. But that too must be often clouded by doubt and uncertainty. Obscure and inglorious as his daily occupation may seem to learned pride and worldly ambition, yet to be successful and happy, he must be animated by the spirit of the same great principles which inspired the most illustrious benefactors of mankind. If he bring to his task high talent and rich acquirement, he must be content to look into distant years for the proof that his labours have not been wasted—that the good seed which he daily scatters abroad does not fall on the stony ground and wither away, or among thorns to be choked by the cares, the delusions or the vices of this world. He must delude his toil with the same prophetic faith which enabled the greatest modern philosopher, amidst the neglect or contempt of his own times, to regard himself as "sowing the seed of truth." For posterity, and the care of Heaven. He must arm himself against disappointment and mortification, with a portion of that same noble confidence which is the offspring of the greatest of modern poets, when weighed down by care and danger, by poverty, old age and blindness—

—In prophetic dream he saw.

The youth unborn with pious awe,  
Indulge each vision from his sacred page.

How imperious, then, the obligation upon every enlightened citizen, who knows and feels the value of such men, to aid them, to cheer them, and to honor them. One of the establishments of this Society was designed, we hope successfully, to improve and extend female education. Our other institution for male education, has had, besides its direct effect, the happy incidental one of elevating the station, enhancing the usefulness, and contributing to raise the character of the Schoolmaster amongst us. Humble then as our labours in founding and fostering this institution may seem, & limited they are in their sphere of action, we may look back to them with the purest satisfaction, since their certain fruit must be the diffusion of light and truth and virtue, through the purest and most powerful of all agents the MOTHER and the SCHOOLMASTER.

"Bacon—Sereis posteris Ico Immortalis."

### THE POOR IN ECSTON.

On the last Lord's-day evening, the Rev. Dr. Tuckerman preached at the Old South Meeting-House, the Quarterly lecture before the Congregational Church Society, from Mark xiv. 7.—The poor ye have always with you; and whosoever will, let him give unto them. He took for his text that passage to speak of the duty and happiness of alleviating the miseries of suffering pauperism, and of the means in the power of multitudes, of doing this with the happiest effect. To excite the generous and honorable sympathies of our nature in the cause of distressed humanity, the Doctor related several affecting instances of deep affliction, which he had himself witnessed, and which we do not now recollect in detail; but which were so touching, that he assisted in relieving; instances in which amiable women, surrounded with several lovely children, were pining in want and hunger, and suffering from cold and nakedness, whilst the blaring hearth, the richly furnished parlor, and the numerous comforts of a cheerful home, were the luxuries of many who heard his pleadings for virtuous poverty. Amongst the cases of this misery, he had found, in his trials to the poor, the most striking instance of intemperance had in several instances seized on the father of the family, and paralyzed all his energies, and almost destroyed his affection to his children and the companion of his bosom. His feelings had often been distressed by the sight of a lady and drunken husband, looking for subsistence to the almost worn-out strength of an industrious wife. He had learnt the distressing fact, that a child, now in the last stages of a decline, had been fed with ardent spirits from the age of two weeks, under the mistaken opinion that it had been necessary, and might cure its natural thirst for that indulgence. He had discovered also, that many able-bodied ladies, from ten to fifteen years of age, were rising into life, under fearful circumstances of evil. They were, for the want of proper superintendence, growing up in idleness and ignorance, and contracting habits of vice, which, if duly checked and led to public crime and to the State Prison, will prepare them to increase the number of the vicious and the lowest class in our community. Could they now be arrested in their course to ruin, they might be saved from future disgrace, and become valuable and highly useful members of society. The object might be accomplished without much, or perhaps no expense, by kind and friendly advice; by visiting them and their parents, and conducting them either to schools, where the elements of useful knowledge might be given them, or by introducing them into useful occupations, where they might receive an efficient check. Some of these boys the Doctor had conversed with; and he took this public opportunity of remarking, that of sixty whom he had known, about two thirds acknowledged to him that they were in the path of ruin, and that they were in the sin of stealing, that they might attend his exhibitions, or to other causes of dishonorable conduct. Here the Doctor took occasion to remark on the lessons of inquiry, and on the low and degrading views, in the learning and the practice of which, these establishments are calculated to initiate its attendants. We hope his admonition will be suitably regarded. The Doctor being employed as a Missionary to the Poor, was well qualified to testify as to their wants and dispositions, and he stated for the encouragement of all who were willing to visit and advise them with kindness, that of 400 families which he had called upon, he had not found four where he was not gratefully welcomed. He spoke of the tenderness of affection, which he had witnessed, towards those who, from the desire of being useful, had professed counsel or assistance.

Chas. Watchman.

### MARINER'S DEPARTMENT.

From the Connecticut Observer.

### SAILORS.

We notice with pleasure the improvements that are making through the instrumentality of benevolent associations and individuals. After having corrected the most obvious evils in society, more remote ones are brought to light, and remedies applied, with a promptitude and disinterestedness, which the kindest sympathy could suggest. Among the commanding objects of attention, the Sailor has not been forgotten. Floating Bethels, Mariners' Churches and Clergymen, Libraries, Bibles, Tracts, and Boarding-houses have been provided in ample style—and what has been the effect? In many cases evangelical reformation has taken place; and in general an amelioration of manners and habits, evincing sobriety, dignity and judgment. This we consider as the dawn of a bright day, and

hope that its meridian may soon gladden our eyes.

The naval and warlike nations of Europe have had a particular interest to promote, in detaching the Sailor from the love of home on land; and to effect this, have given him an education on board ship, which has been confined to the knowledge of a sailor's duty as such, and to a vocabulary of outlandish slang, invented, as it would seem, to disunite him from the social converse of the whole civilized world. This teaching on ship-board has also had a direct influence in inspiring contempt of danger and death—a total improvidence with regard to property, and of cheering the approach of age and penury with the promise of a snug retreat in the Sailor's Hospital.—But with us, in America, everything is different. We have no interest in alienating from the land any portion of our population;—nor does a boy commence sailor, generally, till he has had an opportunity of being well instructed in school and in the habits of social life. His friends, left behind, are farmers or mechanics, from whom he has learned the value of industry and its acquisitions, and he knows that the same obligation rests on him as on those to require and retain prudence, and that the law of religion is as binding on him on the ocean, or in a foreign land, as when at home.—An American sailor, by assuming such a style of character, in thinking, talking, and acting, is encouraged among sailors in Europe, virtually abjures all the pleasant scenes and associations of youth—the home of his father, and the early instructions of his mother.

Let the American Sailor remember his country, whose honor he is bound to support, by his own example, under every climate. Let him likewise consider how much he may promote her interest, by bringing on his return from foreign countries, seeds or roots of various kinds—or perhaps, when he shall be advanced to the command, animals or trees, whose future productiveness may perpetuate his name as a public benefactor—or if these opportunities be wanting, he may, whilst abroad, make observations on the improvements in ships and cities, agriculture, canals or rail-roads, and particularly in manners. He will thus be a traveller, an instructive, agreeable companion, whom his friends and acquaintances will respect.

### HOME MISSIONS.

For the Boston Recorder.

### COMMON COMPLAINTS.

"Four individuals have been received to the church since my last quarterly report. The average attendance on public worship has been considerably larger than in any preceding quarter of my residence here. Yet it is but too necessary to confess, that religion is in a low state among us. Even the watchman finds it apparently difficult to keep his heart glowing with that fervent zeal, which his holy vocation requires—and needs a more powerfulunction from the Holy One. The outward difficulties, which still attend us, are, indifference in the cause, on the one hand; and that necessity of calibrating old prejudices, which renders it difficult to reprove the delinquent, and urge them to duty, on the other. Yet a man, do appear to move over the cold state of the professed friends of God—and to wait and pray for better days. It is difficult, however, to make this people feel, that a real and unfeigned injury from another member of the society, does not absolve them from the duty of publicly witnessing against it."

Remarks. We are always glad to find missionaries looking into their own hearts, and inquiring how far their own deficiencies will account for the withholding of Divine influence. This duty they have stronger temptations to neglect, than ministers who have the charge of able and well organized congregations—because their outward difficulties are greater, and press more constantly and heavily upon them. But it is a duty, whose neglect will involve evils that no amount of active labors can remove.

To adopt the language of a missionary—"O that the teacher of this people might be moved to go forth before them glowing with that holy love, for the cause of God, and that fervent zeal for the salvation of souls, which carry the most effectual reproof to delinquent Christians, and attract all classes of society to that point, where the Spirit of God can meet them, and cause them to feel a deep interest in their eternal concerns! Let that love and zeal here mentioned inflame the bosom of any servant of God, and we mistake the principles of the divine government much, if he do not shortly behold the mountain becoming a plain before Zerubbabel, and rejoice in a precious gathering of souls. 2. A strange infatuation is that alluded to, in the last sentence of the foregoing extract. A man absolved from the duty of publicly witnessing against his neighbor who has erred, or is supposed to have erred, in his conduct toward him! On the same principle, a man is absolved from the duty of repentance, and faith, and every act of holy obedience, by the faults of a neighbor. And on this principle, a man is absolved from the duty of supporting the gospel—and is at liberty to violate his contract with his minister—may, to violate any other contract, and commit any other offence against the laws of God, by the faults of his neighbor! But will this principle stand the test of the judgment day? Will it stand the test of reason, or common sense, even now? Yet it is to be remembered, that this same unscriptural and irrational principle extensively prevails, and forms one of the chief sources of desolation and ruin to the churches of Christ.

Whether a man be under a civil obligation to support the ministrations of the gospel, or not, he is doubtless under a moral obligation to do it, both by his personal attendance, and his pecuniary contributions. No earthly power can prevent his violating these obligations. His mind may be enlightened and his conscience may be aroused—but he may resist light, and overpower conscience—and in this case, he is to be referred to the tribunal of that God who cannot be deceived, and will not be misled. Yet it is apprehended that on this subject enough is not said and written to meet the exigencies of the present day of rebuke and blasphemy. With ministers, a fastidious delicacy operates unreasonably—and able laymen consider themselves too much occupied with other things to commit themselves on a discussion not immediately falling, as they apprehend, within their province. But it is a subject of vast importance to the interests of Zion—and no man could render a more acceptable offering to God, than he who should fairly present to the Christian public the claims of Divine institutions to universal support. And it is not understood how ministers themselves can discharge their duty and declare the whole counsel of God, while they fail to urge this subject with all plainness and authority on their people. It is plain that the man who contributes little or nothing to the support of the gospel, will not long attend to its ministrations—and he who neglects its ministrations will not be made wise unto salvation, unless the ordinary course of divine procedure be changed.



## POETRY.

For the Boston Recorder.

## COMPARISON.—THE LITTLE STAR.

Among the stars which travel on  
Through the broad realms of space,  
One distant star—a little one,  
Glowed in its quietude.

Day after day, night after night  
It glimmered, feebly glimmer'd there,  
Unheeded was its lonely light,  
Unknown it was, that little star.

There, round its circle hurrying,  
If it could think, it doubtless thought  
Itself a very glorious thing.

And, truly, glorious should it not?  
Because, of other worlds the light  
Had never travell'd so far;  
It only knew itself was bright—  
Poor little lonely star.

But time will fly, and so will light;  
And light and time together flow,  
And so that star's bewilder'd sight  
The circling worlds their glory show.

Surprised, confused, it wheeled about  
And viewed the wonders o'er and o'er,  
Fancied its own dim light went out  
Their overbearing beams before.

And faint it would have hid away,  
Could it have found a corner where,  
Or quenched in vapours damp its ray,  
Yet glimmer'd on that little star.

And soon it felt the influence sweet  
Of their purer, brighter glow,  
And meekly dared their eye to meet  
And even longed itself to show.

And when time had pass'd away,  
Time will fly and soon is gone,  
Some scatterings of a broken ray  
To other orbs came shining on.

Fair worlds, so glorious and gay  
They for the glimmer little star;  
And, hurrying on their endless way,  
The stars winked at it, and the planets stared.

Worthless indeed the shining seemed  
Which such a speck could on them shed,  
Yet, as it more distinctly beamed,  
It had some light, they said.

And they confessed it had a right  
To be and shine as well as they,  
It never would eclipse their light  
Would not obstruct their way.

Besides, the source from which they drew  
Each glorious shining beam,  
Gave to that little star, they knew,  
Its pale and broken gleam.

So they together travelled on,  
Though distant from each other far,  
The worlds that with such splendor shone  
And that little twinkling star.

## ANSWER TO "THE BRIDE'S FAREWELL."

The following lines were written at the request of the mother and sister of one who had been recently married, and removed from the banks of Connecticut river to New Connecticut; and who, after her arrival, had sent home "The Bride's Farewell," by Mrs. Hemans.

'Tis good to weep—our friends we loved,  
In earlier, happier days—  
O'er distant walks we have roved,  
With glowing sympathies—  
O'er favorite trees which once we tended—  
O'er flowers we loved to keep—  
When once we think, our joys are ended—  
Dear Sister!—you may weep!

'Tis good to weep—when'er you think  
Of home and pleasures gone—  
Of all the tender ties that link  
Our kindred souls in one.  
The river still flows proudly by,  
As rapidly and deep,  
As when you left it with a sigh—  
Kind Sister!—you may weep!

'Tis sweet to weep—the locusts yet,  
Are flourishing and green;  
The elms which will ne'er forget,  
Are still as they have been;  
And, hark! we hear the pensive strain,  
That long has been asleep,  
The tone, you loved, is struck again—  
Dear Sister!—you may weep!

'Tis kind to weep—for, morn and eve,  
Are gathered round the fire,  
The circle you were forced to leave,  
To hear the voice of prayer.  
The hour is blest, when low we bow,  
Rapt in devotion deep!  
But Oh!—you are not with us now!  
Sweet daughter!—you may weep!

'Tis kind to weep—O, yes! 'tis kind,  
To drop the flowing tear,  
When sorrow presses on the mind,  
For friends to us so dear.  
And we will think of her away,  
And her fond memory keep,  
And hope to meet, some better day,  
Where we shall cease to weep!

G. M. BARD.

## RELIGIOUS INTELLIGENCE.

## LATE FROM THE SANDWICH ISLANDS.

Our readers are apprized of the arrival of the reinforcement to the Sandwich Island Mission, which sailed from this port in Nov. 1827. They landed at Honolulu on the 31st of March, after a passage of 148 days; during which they suffered much from sea-sickness and want of room. The dates of letters from them to their friends are down to the 11th of June last. We have before us one from Dr. and one from Mrs. Judd, published in the Union Recorder; one from the Rev. E. W. Clark to the Rev. S. M'Keen, of Bradford, in the Vt. Chronicle. We have also one from the Rev. Mr. Chamberlain one of the earlier Missionaries dated March 12th published in the Bennington Times; and copied one last week from the Christian Mirror, which was written the 1st of June. Mr. Chamberlain confirms Mr. Bishop's account of the revival at Kailua; and Mr. Clark, that of the excitement on board the whale ship Enterprise, as published in the N. Y. Observer. Leaving for this week some pleasing accounts of the reception of the new comers; of the scenery of the islands and other topics, we now copy a few paragraphs concerning the state of the missions, and the destination of the reinforcement.

Mr. Chamberlain says: "We are called upon to humble ourselves under the hand of God. He has visited us in taking away one of our number, and several others are in a very precarious state of health. Mrs. Whitney, Mr. Ruggles and Mr. Ely have all of them symptoms of an affection of the liver. The Lord has most wonderfully favored me with respect to health. He is trying me by mercies, O that I may see him that it will not be necessary for him to inflict trials."

Mr. Clark says, April 12th: "With respect to myself and Mary, we find ourselves at present pleasantly situated, in a good stone house, built for Mr. Ellis. We heard for the present, at Mr. Bingham's. We have not yet seen the young king, as he is now absent from this place. We hope to see him soon, and get his formal approbation of our settlement on the islands. The missionary packet has now gone to Hawaii and Maui to invite the brethren on those islands to a general meeting. The stations of the reinforcement will then be determined upon. We have no apprehension of suffering for want of the necessities of life. We have seldom lived better than since we have been here."

He continues, June 11th, "The young king has returned, and given his formal assent to the settlement of the reinforcement. He is a pleasant fellow about 15, but rather fond of his sport. He is very much under the control of the high chiefs, who are all our decided friends. There has been a general meeting of the mission. Agreeably to the request of Mr. Everts, I am to remain at this station, and preach part of the time in English. Mr. Gulick is going to expect to visit the N. W. Coast, if a good opportunity shall offer. He is going to Hawaii for the present. The physician and printer remain here. The prospects of this mission, I think, were never more flattering than at present. There is a very general attention to preaching and instruction. Books are devoured as fast as they can be printed. The history of Joseph has been published, and is read with great eagerness. We hope in many cases, that the spirit of God is giving efficacy to divine truth. We hear from Hawaii that many are anxiously inquiring, what are the prospects of the church in this place. Others are expected to come forward soon. We experience yet no particular inconvenience from a change of climate. In the middle of the day, the sun is now very scorching, as it is directly over our heads; but out of the sun, the constant trade winds render it very comfortable."

**Negro Christians.**—I will state a remarkable circumstance, communicated by Captain Smith, who was long resident at Tripoli. He says that among the negro slaves, mostly of a vigorous handsome race, brought from the interior of Africa to Tripoli, there are many who call themselves Christians, though they are extremely ignorant, and strangers alike to circumcision and to the most ancient symbol of Christianity—the cross. One evening, just as a ship belonging to the pacha of Tripoli, bringing some of these slaves from Algiers, came to an anchor, the evening bell was rung in a vessel which lay at a distance. The negroes joyfully sprang up, called to their companions, embracing one another with transport, and exclaiming, "Campan! Campan!" This Latin or Italian word led the interpreter to inquire the cause of the general joy. He was informed by the slaves that in each of the negro towns, where stood a building provided with a bell. This bell is rung morning and evening for prayers, after which the priest delivers an exhortation to the assembly. The people knew nothing of idols or images of saints in their temples, but they seemed to have a sort of holy communion. Where is the country of these black Christians situated?—*Present State of Christianity and of Missionary Establishments, by F. Shoberl, 1828.*

**Synod of Indiana.**—The annual meeting was held Oct. 16—20, at Vincennes. Present, 19 ministers. But a few years since, the country included within its limits was a howling wilderness. Now, the Synod has under its care 4 Presbyteries, more than 80 organized congregations, and about 34 ministers and licentiates. More than half the congregations are destitute. There have been added to the churches under the care of this Synod, during the last year, on examination and confession of their faith 546—by certificate 151; making the total number in communion, so far as reported to Synod, 2640. Several churches have been blessed with revivals in the course of the season. The church of Livonia has received 40, of New Albany, 28, (7 of whom were young men of the Harvard University); of Sand Creek, 40; of Jefferson, 28; church at Crawfordsville, 37; the church of Indiana, Knox county, 63. Other churches visited, are those of Graham, Pisgah, Orleans, and Olive Ridge. *Western Intell. abr.*

**Synod of Ohio.**—At the meeting of this body in Chillicothe, Oct. 16th, there were present 47 ministers and 20 ruling elders. Five Presbyteries and about 30 churches and congregations have been signally visited with divine influences; and nearly 2000 souls have been added to the churches. The churches which have been most signally blessed are those of Gallipolis, Springfield, Walnut Hills, the First and Second of Cincinnati, Hamilton, Mount Carmel, Sevenmile, Eastern Liberties, Venice, Pleasant Ridge, Hopewell, Somerset, Bath and Reading, in the Presbytery of Cincinnati; within the bounds of which nearly 1000 have been added to the church on a profession of their faith in the Lord Jesus Christ. In the Presbytery of Columbus, the townships of Berkshire, Kingston, Berlin, Hazleton, Oxford, Blenheim, and the church at Worthington, have participated in the Divine favor, about 300 have been brought to bow to the sceptre of the Lord Jesus. To the church at Granville, in the Presbytery of Lancaster, 83 have been added, and others are cherishing the hope, that they have passed from death unto life. 19 Sabbath school teachers, and some children have become the subjects of this merciful visitation. The congregations of Hartford, Bennington, and Burlington have enjoyed a pleasant season of spiritual refreshing. In the latter place, a church of 53 has been formed.

At Lebanon, in the Presbytery of Miami, about 80 persons have indulged a hope in the mercy of God, through Christ. Nine young persons have been received from the Sabbath school to the communion of the church. Bethel, also of this Presbytery, has been visited.—*Pandect, abr.*

## STRAFFORD COUNTY, N. H.

It will be interesting to the friends of Zion to learn, that in the course of the year which is now hastening to a close, in the desolate county of Strafford, N. H. there have been six Orthodox Congregational ministers settled, one new church formed, two new houses for worship erected and dedicated; and another, which had gone to decay, has been repaired and the feeble church worshipping in it have already a candidate for settlement preaching with them, for whose support they are uniting their efforts.

The towns which have been supplied with ministers during the year, are Durham, Dover, Southerworth, Barrington, Wakefield and Moultonborough. In the two last named towns are ministers over 70 years of age whose hearts have been much cheered to see their flocks, which had well nigh been scattered for want of that attention, they were unable by reason of age and infirmity to render, again collected and put under the care of shepherds in younger life. The new church has been formed in a town where it is not known that a congregational church ever existed before, and now consists of 10 members who are anxiously looking for some one to break to them the bread of life. One of the houses of worship referred to is in a town, where 30 years ago there was a church of about 30 members and a settled minister. Now there is no church and no preaching except by other denominations. The other house of worship has been erected by the great sacrifices of a small feeble church, formed a few years since where no church before existed; and, surrounded by other denominations, are now looking to the benevolent for assistance to support a minister. *[Communicated.]*

## ANECDOTE OF A SAILOR.

A seaman, who had been long among those who seek the gratification of their own passions, regardless of the consequences, was drawn by curiosity into the "Seamen's Chapel," and there received religious impressions, which resulted in hopeful conversion to God. On his arrival in port, he had been accustomed to invite the sailors of his acquaintance to his boarding house, and give them "a treat." On his next voyage, the change produced in him while at home, became more apparent and confirmed; and he daily seemed to feel an increasing solicitude for the salvation of others. When he returned again to his native city, he invited his shipmates, as usual, to his boarding-house—but what was their surprise, when, instead of the bottle and the social glass, their comrade produced the Bible, and began reading a chapter, mingling with its precious truths, earnest exhortation, and concluding with prayer. His labors were not without effect; a few scoffed—but most went away in tears pronouncing it the "best treat" they ever received.

What pious sailor will go and do likewise?  
N. H. Obs.

## REVIVALS.

**Georgia.**—Brother Stansell, from Washington County, writes us as follows:—"Our revivals in Georgia are still prosperous in many places." Bible and Tract Societies, continue to flourish. The cause of temperance is gaining strength; vice and immorality are decreasing, and the true evangelical religion of Jesus is increasing. The consequence is that God's people are increasing, exhorters, preachers, churches and associations are increasing, and we begin to indulge the fond hope that the glorious period is rolling on when all shall know the Lord, from the least to the greatest."

**Louisiana.**—Brother Nathaniel Holley writes Nov. 6, 1823, thus from Cherryville. We have good reason to believe that our Zion is gradually increasing; one church was added to our number at the late meeting, and we were informed that a delegate from Negreete designed to be with us, but missed his way and did not arrive. We are a feeble band, but as our God is good and faithful, we have more reason for thankfulness than for despair. Seventeen years ago when I first landed on the banks of the Bayou Boeuf, there was no such thing as a Baptist Church on the west of the Mississippi in this state. We have now twelve churches and fifteen ministers of the gospel."

**Rev. B. H. Wilson** writes from McDonough, Ga. as follows:—"In the course of the last year, I have baptized 115 in Sharon Church, of which I am pastor, and the revival is still progressing. The spirit of Missions through the blessing of God, is still increasing."

**Cincinnati, Ohio.**—The Pandect of the 8th inst. gives the following account of the present state of religion in that city, where a great revival has been reported. Meetings for public worship are numerous, decently and solemnly attended—meetings for social prayer and mutual edification among Christians, are multiplied and attended with deep interest—hopeful additions from time to time, are made to the evangelical churches of different denominations—a more lively and liberal feeling is manifested by increased exertions in behalf of Sabbath schools, tract societies and other benevolent associations.

**Hillsborough, Ohio.**—On the first Sabbath in November, thirty-eight persons were admitted to the Presbyterian Church in Hillsborough, on the profession of their faith in Christ—and about forty more were asking what they must do to inherit eternal life.

**In Little Britain, N. C.**—A revival has taken place, in which, in four months, 119 new members were added to the church there.

**Smithville, N. Y.**—A letter from a gentleman in Smithville, Jefferson County, to his friend in this city, dated December 8, says, "When I wrote last, the Lord was with us of a truth; and has gathered some choice fruit amongst thorns and thistles.—We afterwards became cold and lukewarm; but, my friend, I think that the Lord is rousing up his people; I pray for us." *N. Y. Obs.*

**Gulfport, Vt.**—Since the 25th of May, 16 souls have professed faith in Christ, and become members of the Baptist church in this place. The Methodists share in the work, which continued as late as the 15th of November. *Watchman.*

**Number Three, Me.**—Zion's Advocate gives an account of the organization of a Baptist church in this settlement, which consists of 31 members. About 11 years ago, two families moved into this place on the Milton acres, which was then a wilderness. Within 7 or 8 years past, others have joined them, and among these a few praying souls. Two or three years since, a preacher went among them a short time and ten or more obtained a hope. Since that time they have generally had public worship on the Sabbath, but seldom preaching. During the last fall a powerful work of grace prevailed until it extended generally thro' the settlement.

## BOSTON RECORDER.

THURSDAY, DECEMBER 25, 1828.

## MAILS ON THE SABBATH.

The proposal for having the mails stopped and post offices closed on the Sabbath, receives an extensive and prompt approbation, beyond what we had dared to expect. All the religious papers aid the cause of course, except the Columbian Star, in which friend Brantly has thrown a whole bucket of water upon the zeal which he deems injudicious and intemperate. Many too of the political papers have aided the cause in a way that does them honor. Among these, we can now recall to mind the Boston Commercial Gazette, the Boston Patriot, the N. E. Palladium, the Salem Register, the Newburyport Herald, the Worcester Freeman, the Litchfield County Post, the New Haven Chronicle, and the N. York National Advocate; and doubtless many others might be added. Several of these represent the current of opinion in their vicinities to be in favor of the measure. A public meeting was to be held in Salem on Tuesday evening, to consider the subject. The petition circulating in New York has already 5000 names. That in this city is receiving accessions fast, and is headed by some of the first citizens. A Memorial prepared here has been sent to nearly every Post Master in New England, with a Circular from a dozen leading gentlemen, inviting the general and immediate co-operation of all the friends of the Sabbath, in procuring signatures. Circumstances utterly beyond our control forbid our inserting this Memorial. The citizens of Philadelphia have taken hold of the business in serious earnest. Add to this, that the Post Master General has shown himself friendly to all practicable reform, and that a proposition for additional legislation in the case, has already been made in Congress.

We hope and pray that the voice of New-England may be heard at Washington, and that it will be without one discordant note. On the proposition in the National Legislature, one paper remarks as follows: "Among the symptoms of reform abroad at the present day, we notice with much pleasure a motion in Congress to inquire into the expediency of prohibiting the use of ardent spirits in the army; and another of no less importance, to prohibit the transportation of the mail on the Sabbath. It would be worth the efforts of a whole session to accomplish effectually even two objects so interesting to the welfare of our Republic."

## ABOLITION OF SLAVERY.

While the friends of their country are circulating Memorials to Congress respecting the Sabbath, we hope each of them will take with him a Memorial for the abolition of Slavery in the District of Columbia. For this purpose we have inserted one which is circulating in this city, which has the signature of Lt. Gov. Winthrop and many others of our most respectable citizens. It was prepared by an Association of gentlemen, who have given the subject a close and earnest attention. To remove every ground of hesitation, we remark, that the petitioners contemplate only a gradual and constitutional abolition; and such an one as would be welcome to all the sober and reflecting slave-holders at the South. On this point, the gentlemen who originated this Memorial speak adversely.

## ABOLITION OF SLAVERY.

The following is the Memorial referred to in the preceding paragraph as now circulating in this city.  
To the Senate and House of Representatives of the United States in Congress assembled.

The Memorial of the undersigned, citizens of Massachusetts, respectfully shew;

That in their opinion the existence of domestic slavery, in the District of Columbia, has become a great evil and a reproach to the citizens of the United States;—that however unavoidable was the origin of slavery, they are satisfied that both justice and expediency require its abolition in all communities, where a prudent forecast shall not discover greater evils, as likely to result from the change;—that the circumstances of climate and the face of the country within this District cannot be alleged, as they have been in some other quarters of our Republic, indispensably to demand the cultivation of slave labor, or in any other of the applications of industry;—that the experience of all the states in which union wherein the manumission of slaves has been universally effected, either immediately or gradually, is highly encouraging, and affords satisfactory proof of the advantages to be derived from an extension of the practice; that, while they recognize in the individual states the sole right of legislation on this subject within their respective limits, and well know that it is in several of our sister states among the most difficult subjects of legislative provision, and in some may be thought too deeply involved with their vital interests to justify the intrusion of advice from strangers, yet they cannot forbear to perceive, that in the District of Columbia, where Congress have exclusive jurisdiction, every citizen of the Republic is implicated in the existence of such an evil, and the perpetration of this state of servitude is not required by the general condition of society, and must therefore be inexpedient and unjust.—Wherefore, they earnestly desire that the wisdom of the National Legislature may be directed to the provision of such measures for the gradual emancipation of Africans and descendants of Africans, and for the prospective abolition of slavery within the said District, in such manner as may seem most consistent with the Federal Constitution, the claims of property, the honor of the nation, and the rights of humanity.

## HONORING THE SABBATH.

The Editors of the Baltimore American, one of the most noted political papers in the country, thus announce their intentions respecting labor on the Sabbath which we mentioned last week.

"Having come to the determination of closing our office, and of suspending all labor in it on the Sabbath day, we deem it proper to inform our readers and advertising friends of the fact. The custom of working in morning newspaper offices upon the Sabbath, if we mistake not, had its origin in this country at those eventful periods of our history, when our existence as a nation was involved in doubt, and when the receipt of important intelligence presented a plea of necessity for an occasional encroachment on that day. But whatever may have given rise to the custom, it is a melancholy truth that of late years it has become so common, that at present the ordinary labor of the morning newspaper office is prosecuted as regularly on the Sabbath, as on any other day of the week. Now we apprehend, and, indeed, feel confident, that every reader who bestows a moment's reflection on the subject will agree with us, that there can be no necessity for such a state of things; no plea nor excuse whatever for this habitual and regular violation of the Divine Commandment which enjoins us to 'keep holy the Sabbath day,' and to 'do no manner of work' thereon, as plainly as it declares 'Thou shalt do no murder.' We have endeavored, for some time past, so to arrange our affairs that as little labor as possible might be performed on Sunday; but the attempt has proved, as might be readily supposed, futile and unavailing; and we have therefore come to the conclusion that it is only by an entire and conscientious suspension of the ordinary business of this office on the Sabbath, that we can be just either to ourselves, or those in our employ. According to this determination, the paper which issues on Monday morning will be closed on the preceding Saturday night, instead of being kept open for the mails which arrive on Sunday. Thus enjoying the privileges of the Sabbath in common with all other classes of the community, we shall come to our duties at the opening of the week with renewed energy and zeal for their efficient and faithful discharge. This arrangement, we wish our readers to be assured, shall not cause them to be in arrears with any intelligence of interest which the Sunday mails may bring; as it is our intention to issue such intelligence in an extra sheet, at an early hour on Monday morning."

## PRINTING OFFICES ON THE SABBATH.

The example of the Editors of the Baltimore American, in determining to close his office and suspend labor on the Sabbath, has apparently affected other Editors. The N. Y. Nat. Advocate approves the determination, and says the same thing is under consideration among the publishers of the Daily Morning papers in that city. The Boston Gazette "grets the suggestion with great satisfaction, and would be much gratified if a similar plan could be carried into effect in Boston." The Salem Register says,

"The hint appears to have excited much attention among the publishers of Daily Papers, in New-York, Boston, and several other places, and a wish is pretty generally expressed that the labors at their offices may be suspended on the Sabbath, if practicable. We think there would be no difficulty in the case, if publishers would set themselves earnestly about the work of reformation. It was in former times believed that this paper could not be issued on Monday morning, without tolling most of the Sabbath, and it was our fortune to pass our apprenticeship almost 'without a Sabbath.' But in restoring our days of publication six years since, to the days on which the paper was originally published, we determined to avoid an encroachment on the Sabbath, if possible, and thus far we have completely succeeded. Our workmen have been as much exempt from labor on that day as those of any other calling. Our office is shut up from Saturday evening to Monday morning, and we have heard no complaints from our subscribers that our Monday's paper is destitute of News."

## BOSTON LYCEUM.

A writer in the Palladium has suggested a plan for a Lyceum in this city, which we shall copy next week. This system of improvement receives almost universal approbation, for villages and neighborhoods in the country; and we have never for a moment doubted, that it is equally as well adapted to the city, and as imperiously demanded by the situation and wants of our population. The plan needs modification for this purpose, beyond a doubt; and, to have a plan suggested, may be the readiest mode of inducing that inquiry and discussion which will eventually secure the wisest modification.

**INFANT SCHOOLS.**—On Tuesday evening last, an Address on Infant Schools was delivered in Dr. Channing's Church, by WILLIAM RUSSELL, Esq. Editor of the Journal of Education. It was a lucid and convincing argument in favor of those institutions, which are fast becoming favorites with the community. We do not believe, of course, that the wisest cultivation will develop real moral goodness from the heart of a child, because we do not believe it is there. With this exception, the sentiments of the address appeared to us to be based on truth and experience.

**THE LADIES' FAIR,** for the support of Infant Schools, (which was mentioned in our paper of the 4th,) is held in the Athenaeum-Hall, Pearl-street, on Tuesday, Wednesday, and Thursday of the present week. Admission 25 cents; children half price.

**PEACE SOCIETY.**—An Address will be delivered in the Old South This Evening, by Mr. J. P. BLANCHARD, for the Massachusetts Peace Society. Time, half past 6; no collection.

**Missionaries to Greece.**—The Rev. Mr. PROUDFIT of Newburyport is appointed to this service, by the General Assembly's Board of Missions at Philadelphia. The Rev. Mr. ROBERTSON, an Episcopal Missionary to Greece, is expected to sail from Boston this day.

## IS IT WORTH THE MONEY?

"We sometimes hear the Remark that the RECORDER is too dear; and inquiry is made if it cannot be afforded at a less price.—Probably it would tend in some measure to settle this question, if some person should count the number of articles referred to in the INDEX on the last page of this paper; and after ascertaining the number, calculate how much each article cost, allowing the whole to be charged at \$3, or \$2.50. Should such a calculation be made, we should be glad to know the result.

The articles under the head of *Secular Summary*, are not referred to in the INDEX—and may be added to the number if necessary.

## VIEW OF THE COLLEGES.

A Recorder of Oct. 24, p. 172, sixteen Colleges, viz. Waterville, Bowdoin, Dartmouth, Vermont U., Middlebury, Williams, Amherst, Harvard, Brown U., Yale, Union, Hamilton, Columbia, Princeton, Dickinson, and U. of Pennsylvania, gave the following aggregates—

	1823-'24	'24-'25	'25-'26	'26-'27	'27-'28
Sixteen Colleges,	448	458	488	517	514
The list may now be completed.					
Sixteen Colleges,	1827	1828			
Waterville College, Hartford,	514	492			
Geneva C.	10	16			
Rutgers C.	3	8			
Centre C. Danville, Ky.	5	20			
Franklin C. Ga.	19	24			
Univ. of Georgia,	30	34			
Western U. of Pa.	29	27			
Jefferson C. Pa.	12	16			
Univ. of Nashville,	8	9			
Hampden Sydney, C.	11	6			
Charleston C. S. C.	9	10			
Washington C. Pa.	3	11			
Miami U., Ohio,	30	26			
Ohio U.	694	694			
Transylvania,					
Total in 31 Colleges,					

## ITALY A FIELD FOR MISSIONARY OPERATIONS.

**Messrs. Editors.**—While the Christian world are gazing from their slumbers and sending the glorious gospel of Jesus Christ into the dark and benighted corners of the earth, I have long wished that Italy might engage more earnestly and more efficiently than it ever has done their sympathies and their prayers. I have not introduced the subject to tell of the thick moral darkness that broods over that once favored land; but merely to ask why Italy may not be considered a good field for a devoted and persevering American Missionary! When I was at Leghorn, Oh, how did I wish that my voice might be heard over the wide wastes of waters that separated me from my native land, pleading with irresistible eloquence for a humble and devoted missionary of the Cross. At Leghorn, as I am credibly informed, a missionary has only to obtain the consent of the Grand Duke of Tuscany and he may prosecute his labors unobstructed, and there is every reason to hope success. An Episcopal minister is now labouring there, and the assembly worships in peace; but it does not exceed 50 persons.

Hoping these remarks will occasion other inquiries in favour of a missionary being sent to Italy, I subscribe myself yours truly.

## NEW YEAR'S GIFT FOR MINISTERS.

**Messrs. Editors.**—Among the numerous "Carls" published in the Recorder, I have never seen one acknowledging a life membership to the "Prison Discipline Society." This Society assists in the support of several Chaplains in Penitentiaries, by which means the Gospel has been preached to hundreds of our unhappy fellow countrymen, who were most needed, and who would otherwise have remained destitute of this means of grace. The ministrations of these Chaplains have been attended with great success. Many other Penitentiaries might be thus favored, if the Society had the funds necessary to support Chaplains. Now would it not be a benevolent act, as well as a gratifying New Year's Present to the Pastors of our Churches, if the Ladies in each Congregation, among their piousness and benevolence, should contribute thirty dollars to constitute their Minister a Life Member of the Prison Discipline Society? The Treasury is kept by Mr. CHARLES CLEVELAND, No. 43, Market Street, Boston.

"I was in prison and ye visited me."

## PREMIUM TRACT.

**On the Character and Prospects of the Heavens.**  
A Benevolent Individual has placed at the disposal of the American Tract Society, the sum of Fifty Dollars, to be awarded by the Publishing Committee to the author of the best Tract, not exceeding 12 pages in length on "The Character and Prospects of the Heavens."  
The Publishing Committee will receive Tracts on this subject until the first day of April, 1829. Communications must be transmitted (post paid) to—William A. Hallack, Cor. Sec. of the Am. Tract Society, No. 144 Nassau street, New York. The Author's name must accompany the Tract in a sealed envelope, which will not be opened unless in the instance of the successful Tract.

By order of the Publishing Committee of the American Tract Society. JAMES MILSON, Chairman.

New-York, Dec. 11, 1828.

A premium of Fifty Dollars, it will be recollected is also offered for the best Tract, "calculated to attract attention and secure respect, while it plainly and briefly states the true objections usually urged against the Bible, and states the plainest & most forcible proofs of its authenticity.

Also the same sum as a premium for the best Tract on "The Extent of Foreign Influence, and the importance of exerting it in favor of Christianity."

The conditions of each of these premiums are the same as of the first mentioned, except that the Tracts must be presented on or before the first day of March, 1829, and the length of the Tracts is not specified.

## AMERICAN EDUCATION SOCIETY.

A quarterly meeting of the Board of Directors, of the American Education Society, will be held in Boston, on the second Wednesday of January next, (Jan. 14th,) at the "Huntington Committee-room," over the Bookstore of Messrs. Crocker & Brewster, No. 49 Washington Street, at 10 o'clock, A. M.

A meeting of the Examining Committee will be held, at the same place, on the preceding day, at 3 o'clock, P. M. for the purpose of attending to the examination of any individuals who may wish to apply for the patronage of the Society.

2w E. CORNELIUS, Sec'y.

## NEW PUBLICATIONS.

**New Edition of the Prayer Book.**—The Massachusetts Episcopal Missionary Society have just published an octavo stereotype edition of the Book of Common Prayer, which, for the union of cheapness, beauty, and accuracy, we are bold to say, has not been equalled in this country. To ensure its perfect correctness, we are aware that every possible care has been taken, and, knowing as we do, through whose hands it has passed, we venture to challenge competition for it, in this respect, with any book, certainly any edition of the Prayer Book, which has ever issued from the American Press. We have been favored with several of the sheets; and find it, in every respect, well and handsomely executed—on good lined paper—with a new, & very clear, and beautiful type—and with a strict attention, not only to the essentials of good printing, but to those lesser graces by [the want of] which the tasteful eye is so often offended in American books. The Society have very judiciously put out their first edition on three different qualities of paper. *[Episc. Watch.]*

## YOUTH'S COMPANION.—Vol. II.

Published Weekly, by WILLIS & RAND, at the Office of the Boston Recorder—Price \$1 a year in advance.

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*Narrative.*—Recollections of a Pastor.—*Religion.* Is not this Strange? Visit to a grave-yard.—*Mortality.* The Sacrifice of Abraham.—*Obituary.* Death, by hydrophobia, of a child in India.—*The Nursery.* The Happy Old Man.—*Editorial.* God put me here.—*Miscellaneous.* Detraction. Proverb.—*Poetry.* STANZAS to the Rose of Autumn. Hymn for a Child.

**CONTENTS OF No. 26.**  
*Narrative.* The Mercy of God to the RIGHTEOUS and their Posterity.—*Natural History.* The Beaver.—*The Sabbath School.*—A Voice from Eternity, addressing Sabbath School Teachers and Scholars.—*The Nursery.* The Morning Lesson.—*Mortality.* Roman Virtue



## CHRISTMAS AND NEW YEAR'S PRESENT

**CHRISTMAS AND NEW YEAR'S PRESENT**  
 PEIRCE & WILLIAMS, have just published, *The Visitor for 1829*, consisting of Original Compositions and Elegant Extracts, Religious and Miscellaneous, in Prose and Verse. Embellished with four Engravings of the following subjects:—An Evening's Conversation—The Orphan Maid—the Little Artist—Maternal Affection.

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 —Human Character—Anecdote of Dwight and Demme—The  
 Mother's Prayer—The Mother's Farewell—The Mother  
 drowned in Providence—Rivers Christianity—The  
 Child—Education—The Flagranti contraband—Beauty and  
 a fellow being—Perseverance of the Fine Arts—The Last  
 of the Family—The Battle Scene—The Orphan Maid's Love  
 —The Highway—The Graveyard—The Mother and her Child  
 —Elegant Extract—Death—The Mother's Prayer—The  
 Christian—Fictional Affection—Sympathy—Moralizing  
 Missions—Praise—The Resurrection—The Invalid—The Hermit  
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His Catholicism, Moderation and friendly behaviour to persons of different Sentiments and Persuasions—His Benevolence, Affability, Public Spirit, and Liberality—His Humility, and dependance on Divine Assistances—His Patient

Serenity and Cheerfulness, under Afflictions; and upon what principles these graces were exercised and supported. His Temper and Behaviour under unjust and unkind treatment—His Piety towards God, and His Devotion, as the support of that and every other Virtue—His last Sickness and Death.

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Also, *Gran'papa's Drawer Opened*. This little wo

As above—The Handel and Haydn Society's Collection of Church Music, 6th ed. Dec. 18

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“Glory to God on high.” Handel’s “Ah wretched Israel  
No. 15, at \$1.50 per doz. Boyce’s Anthem, Han  
“Then round about the starry Throne.” Oliver  
Fair Truth, Han- el’s “Music, spread thy voice around.

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**ERSKINE ON THE FREENESS OF THE**  
**GOSPEL.**  
THIS day published and for sale by CROCKETT

**BREWSTER, 47 Washington Street.**  
**The UNCONDITIONAL FREELNESS of the GOSPEL**  
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**FAREWELL TO TIME, or Last Views of Life,**

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REMEMBER ME, a Christian and Literary Present, 1829, embellished with Plates. Also *The Token, A-tic Souvenir, Forget-Me-Not and The Casket*, highly embellished and elegantly bound. Dec. 1.

COOLEY & DRAKE, at the New England Public Room, No. 46, Washington Street, have constantly on at *low auction prices*, a general assortment of very cheap and valuable Books in the various departments of Literature. Among them may be found Cabinet's Great Dictionary of the Bible in 4 vols. quarto, with about 150 splendid engravings; Scott's Family Bible, 6 vols. octavo; Watts and

Hymns; elegant folio, quarto, octavo, school, few pocket Bibles; Wesley's complete Works, 10 vols. octavo, extra; Rollin's Ancient History, 2 vols. quarto, illustrated with engravings of the Egyptian antiquities; Josephus's complete Works, 2 vols. quarto, elegantly bound in Russian splendid engravings; Home's "Introduction to the Critical Study and Knowledge of the Holy Scriptures," 4 v. octavo.

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**N. D. GOULD'S SINGING SCHOOL.**  
*Continues at Franklin Hall, No. 7, Franklin St.*  
MR. GOULD will commence another Quarter on Monday evening, Dec. 26th, for the purpose of teaching SATISFACTORY MUSIC.—He gives instruction every Monday, Friday

**SOCIAL HARMONY.**—He will supply individual Singing Societies, &c. with this valuable collection of Sacred Songs, Duets, Chorusses, &c. for \$12 per doz. applied for soon at the Hall. Dec.

**DISTRICT OF MASSACHUSETTS**—*to*  
L. S. *District Clerk's Office*

BE it remembered, that on the twenty-sixth day of September, A. D. 1828, in the fifty-third year of the Independence of the United States of America, SAMUEL G. RICH, of the said district, has deposited in this office a title of a book, the right whereof he claims as proprietor.

'THE LEGENDARY, consisting of Original Pieces principally illustrative of American History, Scenery, and Manners. Edited by N. P. Willis. Volume II.'

therein mentioned; and also to an act, entitled 'An Act supplementary to an act, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts, books, to the authors and proprietors of such copies, the times therein mentioned;" and extending the benefit thereof to the arts of designing, engraving, and etching historical and other prints.'

42 47 Clerk of the District of Massachusetts



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